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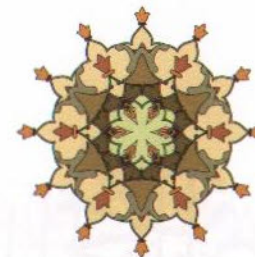
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GOLDEN STORIES OF ABU BAKR AS-SIDDEEQ رضي الله عنه



ABDUL MALIK MUJAHID



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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the Most Gracious, the Most Merciful*

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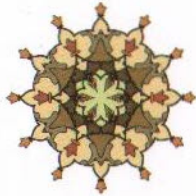
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(التوبة: 40)

The second of the two;
when they (Muhammad ﷺ and Abu Bakr رضي الله عنه)
were in the cave, He (ﷻ) said to his companion
“ Be not sad, surely, Allah is with us.”



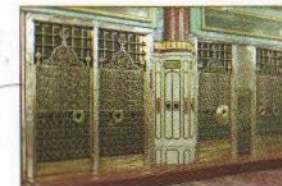
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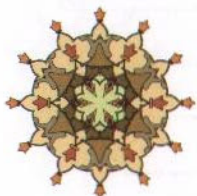
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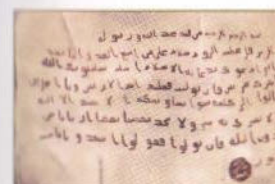
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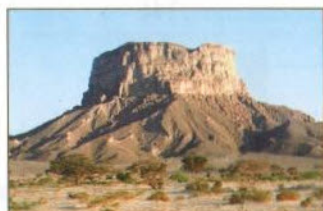
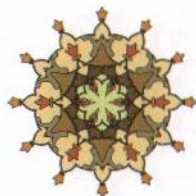
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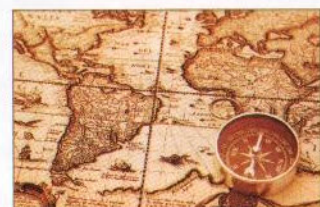
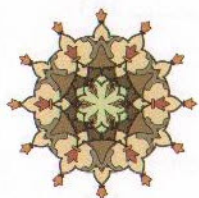
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Preface



A true Muslim knows with full conviction that in this universe, after the Prophets and Messengers, the most noble and exalted personality is that of Abu Bakr ؓ. When I began writing about Islam's eminent personalities, my attention was first drawn to the Rightly Guided Caliphs. In an attempt to enlighten and inform the new generation of Muslim youth about these exalted personalities, I have compiled this book, which offers a glimpse into the blessed life of Abu Bakr As-Siddeeq ؓ. He was, without doubt, a person of refined character, had great faith and exquisite manners.

He had a remarkable intellect, wisdom and insight. His primary objective in life was to believe and obey the Messenger of Allah ﷺ without question and to fulfil the commandments of Allah to the best of his ability. It is pitiful to see how many people will bring misery on themselves in the Hereafter because of their disrespect for Abu Bakr As-Siddeeq's distinguished qualities and high rank among the Companions of the Prophet ﷺ.

Dear Readers! This book is a compilation of "golden" accounts from the blessed life of Abu Bakr ؓ. During the production of this book every effort was made to ensure that not a single account was taken from false or weak narrations. By the Grace and Mercy of Allah these accounts are based on truth and are drawn from authentic and trustworthy sources. I would like to acknowledge senior colleagues at Darussalam, Professor Muhammad Zulfiqar, Abdul Waghied Misbach and Qari Muhammad Iqbal Abdul Aziz, for their full cooperation in the organization, editing, research and revision of this book. I am grateful to these gentlemen for their help in making this book better for our readers. I am also thankful to senior artist Shahzad Ahmad for the great love and sincerity with which he designed this publication.

I would like to add that this book will soon be translated into many other languages, *Insha-Allah*.

﴿رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

Rabbana Taqabbal Minna Innaka Antas Sami'ul 'Aleem

(Our Lord! Accept from us. You are the All-Hearing, the All-Knowing)

A servant of Allah striving to spread
the message of the Qur'an and the *Sunnah*,

Abdul Malik Mujahid

Riyadh, Saudi Arabia

1433 Hijri/2012 AD



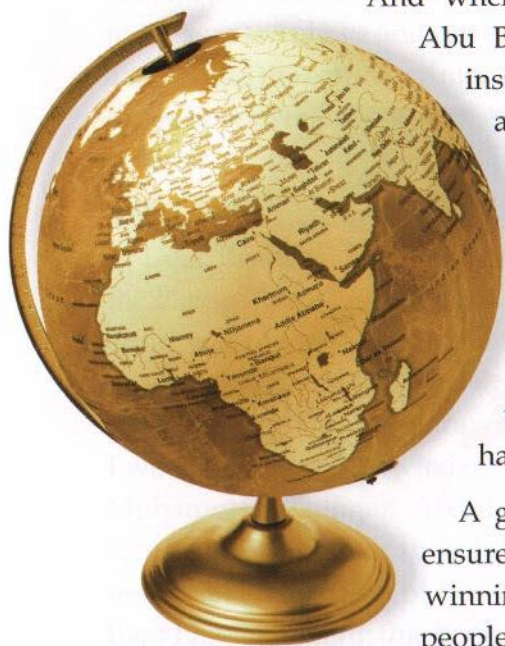
Introduction

This book provides detailed and insightful glimpses into the extraordinary life of the first Caliph of the Muslims, Abu Bakr As-Siddeeq ؓ and his massive contribution to all of humanity: First as a principled and disciplined young person in Makkah; a successful businessman; embracing Islam under the tutelage of the Prophet ﷺ and finally laying the groundwork for Islam's spread across the globe.

In a world currently needing moral and ethical leadership based on the divine revelations of Allah, the life of Abu Bakr ؓ, offers a blueprint to those Muslims, and non-Muslims, searching for the truth.

Abu Bakr ؓ understood selflessness: He was savagely beaten for supporting the Prophet ﷺ in those early days when only a few Makkans had embraced Islam. He was wealthy and spent much of his money in the way of Allah, including helping the poor and freeing slaves like Bilal ؓ.

One of the most remarkable aspects of Abu Bakr's life was his complete devotion and belief in the Prophet ﷺ, particularly in those early days when so many others were so sceptical that the Prophet ﷺ was indeed the Messenger of Allah ﷺ.



And when the Prophet ﷺ passed away, it was Abu Bakr ؓ who insisted that the Prophet's instructions in matters of warfare, peace, and personal conduct were followed to the letter. For example, this included ensuring that Usamah ؓ, then only 18 or 20 years of age, according to some accounts, led part of the Muslim army against the apostates, despite objections from older and more experienced Companions of the Prophet ﷺ. This was because Usamah had been the choice of the Prophet ﷺ.

A great thinker and strategist, he was able ensure that Islam's spread was accompanied by winning over the hearts and minds of conquered people's and protecting vital economic sectors in those regions.

Abu Bakr ؓ rejected all forms of flashy and conspicuous consumption. He shocked many of his contemporaries by wearing simple clothes of rough material. And when he passed away, he insisted that the stipend he had received from the Muslim treasury for his day-to-day expenses, be offset by the sale of his garden.

He was truly a man for all ages, encompassing all aspects of a complete individual, as an intellectual, Companion of the Prophet ﷺ and Caliph.



Ancestry

of Abu Bakr ؓ

Abu Bakr's complete name was `Abdullah Ibn `Uthman Ibn `Amir Ibn `Amr Ibn Ka'ab Ibn Sa'ad Ibn Teem Ibn Murrah Ibn Ka'ab Ibn Luaiy Ibn Ghalib Al-Qurashee At-Taeemi. Al-Qurashee and At-Taeemi are written at the end of his lineage to link him to his tribes of the Quraish and At-Taeem. Abu Bakr ؓ and the Prophet ﷺ have a common ancestor Murrah Ibn Ka'ab. (A Kunyah is the title associating a person with a son, daughter, place, idea, theme or group of people).

Al-`Ateeq

Abu Bakr ؓ was given many names or titles throughout his life, and each one points to one or more of his superior qualities. This includes Al-`Ateeq which has various shades of meaning in Arabic: It can mean old or ancient, noble or someone who has been freed either from slavery or some unpleasant circumstances. Some feel that Abu Bakr ؓ was named `Ateeq based on the latter meaning, for the Prophet ﷺ once said to him, "You are the `Ateeq (the freed one) of Allah from the Hellfire." According to the wording of `Aisha's narration, the Messenger of Allah ﷺ said to Abu Bakr ؓ,



Fair skinned and slender

Scholars agree that Abu Bakr ؓ was born after the Year of the Elephant, the year during which the King of Yemen Abraha marched toward Makkah with his vast army. It means he was younger than the Prophet ﷺ. Beyond that general agreement, scholars disagree over the exact date of his birth. Various scholars maintain that he was born between two and three years after the Year of the Elephant. Born and raised in a house of noble lineage, Abu Bakr ؓ was blessed with a very respectful upbringing and gained the honour and respect of his people from a young age.

As for his physical attributes, he was fair-skinned and skinny; some historians have related narrations which indicate that the fair colour of his skin was mixed with shades of yellow. His beard did not grow very long on his cheeks, and he had a slightly curved back. Because of his slender frame, his lower garment would barely stay in place on his hips. His face was gaunt, he had a protruding forehead and deep-set eyes. He had skinny calves but his thighs were muscular and lean. After his hair turned white, he would dye it with henna and Al-Katm (a kind of shrub used for dyeing, very similar to henna).

[Al-Khulafa, p: 56, Bukhari: 5895, Muslim: 2341
Abu Bakr As-Siddeeq, by Majdi As-Sayyid, p: 32.]

Family of the Caliph

Beloved parents

Abu Bakr's father was `Uthman Ibn `Amir Ibn `Amr ؓ, and his *Kunyah* by which he was widely known was Abu Quhafah ؓ. Abu Quhafah ؓ embraced Islam on the Day of the Makkah Conquest. By the time the Prophet ﷺ returned triumphantly to Makkah, Abu Quhafah ؓ had become a very old man. When Abu Bakr ؓ took his father to the Messenger of Allah ﷺ to announce his entry into the fold of Islam, the Messenger of Allah ﷺ said,

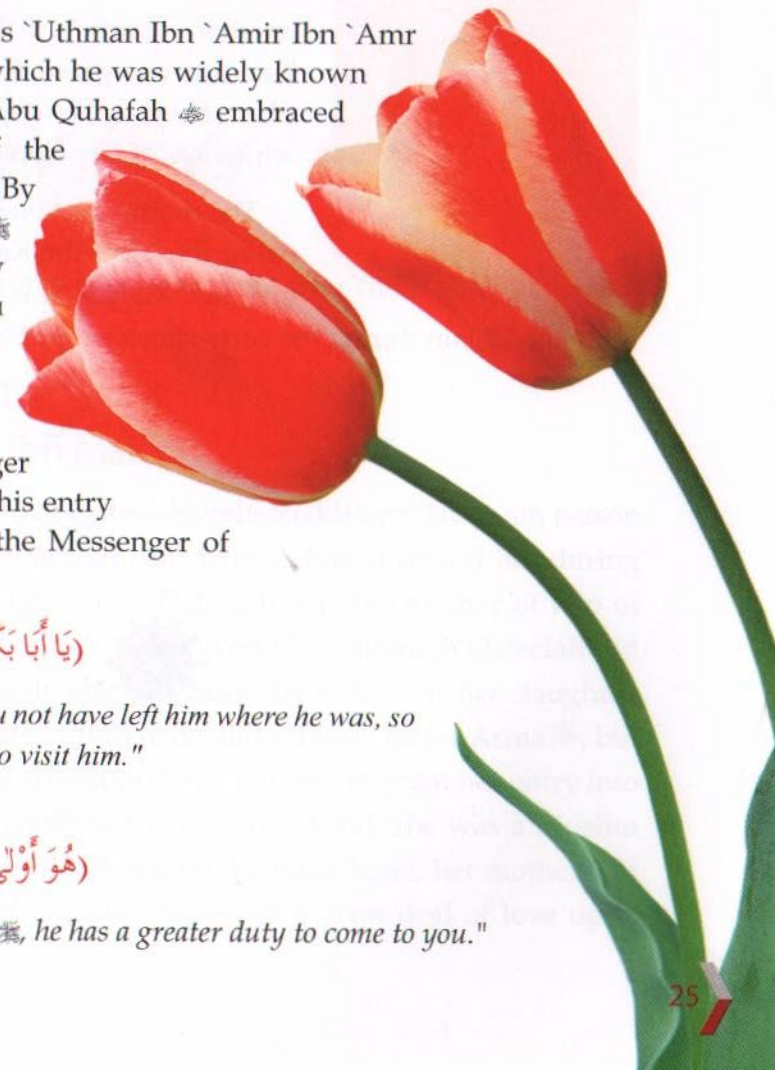
(يَا أَبَا بَكْرٍ! هَلَّا تَرَكَتَهُ حَتَّى نَأْتِيَهُ)

"O Abu Bakr, should you not have left him where he was, so that I could have gone to visit him."

Abu Bakr ؓ said,

(هُوَ أَوْلَى أَنْ يَأْتِيَكَ يَا رَسُولَ اللَّهِ!)

"O Messenger of Allah ﷺ, he has a greater duty to come to you."





A brief introduction to Abu Bakr's children



- `Abdur-Rahman Ibn Abu Bakr ﷺ
- `Abdullah Ibn Abu Bakr ﷺ
- Muhammad Ibn Abu Bakr ﷺ
- Asma Bint Abu Bakr ﷺ
- `Aishah ﷺ, [the Mother of the Believers]
- Umm Kulthoom Bint Abu Bakr ﷺ

`Abdur-Rahman Ibn Abu Bakr ﷺ

A study of the biography of the Prophet ﷺ especially the Makkan phase of his life, reveals many examples of families in which parents remained disbelievers while their children embraced Islam. There were rare examples of parents who embraced Islam while their children remained disbelievers. Abu Bakr ﷺ and `Abdur-Rahman ﷺ belonged to the latter category: Abu Bakr ﷺ was the first adult male to embrace Islam, and `Abdur-Rahman ﷺ remained a polytheist for many years. The two of them even had to face each other during battles between the Quraish and the Muslims.

The eldest of Abu Bakr's sons, `Abdur-Rahman ﷺ embraced Islam on the Day of the Al-Hudaibiyah Treaty. He then became a good, practicing

Muslim, and tried in the years that followed to constantly remain in the company of the Messenger of Allah ﷺ. Among his many accomplishments, he was renowned for his bravery on the battlefield.

`Abdullah Ibn Abu Bakr ﷺ

`Abdullah ﷺ is perhaps best remembered for his important contributions to the success of the Prophet's migration to Al-Madinah. During the days that followed the Prophet's departure from Makkah, `Abdullah ﷺ would stay in Makkah and gather information from the Quraish about their plans to pursue and capture the Prophet ﷺ. During each of those nights, he would stealthily make his way to the cave in which the Prophet ﷺ and Abu Bakr ﷺ were hiding, to give them the information he had gathered. Years later, on the day of the siege of At-Taif, `Abdullah ﷺ was hit with an arrow, which resulted in a wound that continued to bother him until he died a martyr in Al-Madinah during the Caliphate of his father.

Muhammad Ibn Abu Bakr ﷺ

Son of Asma Bint `Umais ﷺ, Muhammad ﷺ was born during the year of the Farewell Pilgrimage. A Quraishi youth, Muhammad ﷺ was raised in the household of `Ali Ibn Abi Talib ﷺ. During the period of his Caliphate, `Ali ﷺ appointed Muhammad ﷺ as governor of Egypt, and it was during his stay in Egypt that Muhammad ﷺ was killed.

Asma Bint Abu Bakr ﷺ

Older than `Aisha ﷺ, Asma ﷺ was named "The One with the Band" because, when the Prophet ﷺ and Abu Bakr ﷺ were preparing to leave Makkah, Asma ﷺ made a *Sufrah* (a mat used for eating) in a bag for her father, and then cut off a piece of her band and tied it to the mouth of the bag. The Prophet ﷺ then gave her the name, "The One with the Band." Asma ﷺ was married to the eminent Companion Az-Zubair Ibn Al-`Awwam ﷺ.

Asma ﷺ lived a long life. Even when she reached the old age of one-hundred, she still had her teeth, and was as intelligent as ever.

Four generations of Companions

Abu Bakr's family was the only one with four different generations being Companions of the Messenger of Allah ﷺ. This included `Abdullah Ibn Az-Zubair ؓ; his mother, Asma ؓ; her father, Abu Bakr ؓ; and his father, Abu Quhafah ؓ. Abu Bakr's family also consisted of four generations of Companions from another part of their family tree: Muhammad Ibn `Abdur-Rahman ؓ; his father, `Abdur-Rahman ؓ; his father, Abu Bakr ؓ; and his father, Abu Quhafah ؓ.

[Abu Bakr As-Siddeeq, by Muhammad Maalullah: 1/280]

Noble life before

Islam

Abu Bakr ؓ was a member of Quraish's nobility. But even within the ranks of Quraish's nobility, Abu Bakr ؓ ranked very high. He was one of those who were given key, high status positions.

Abu Bakr As-Siddeeq ؓ belonged to the Banu Taeem clan and was in charge of matters pertaining to debts and blood money. If Abu Bakr ؓ agreed to take on the responsibility personally, or on behalf of the Quraish, to pay someone's debt or blood money, other members of the Quraish would help him. If someone else agreed to do the same, that person would receive no help or encouragement whatsoever from members of the Quraish.



Ruins of Banu Teem

Tribe of Abu Bakr ؓ

Abu Bakr ؓ belonged to a famous clan of the Quraish tribe known as Taeem Ibn Murrah Ibn Ka'ab. On the seventh level, the family tree of Abu Bakr ؓ joins with the family tree of the Prophet ﷺ as follows in descending order: Murrah, Kilab, Qusai, 'Abd Manaf, Hashim, Abdul Muttalib, Abdullah, Muhammad the Messenger of Allah ﷺ. And, Murrah, Taeem, Sa'ad, Ka'ab, 'Amr, 'Amir, 'Uthman Abu Quhafah, Abu Bakr As-Siddeeq ؓ.

Each of the noble tribes residing in Makkah was assigned a position of responsibility at the Sacred House. For example, the Banu 'Abd Manaf had to provide water and the basic daily needs of pilgrims. The Banu 'Abd Ad-Dar was responsible for being the flag-bearers during war, and maintaining peace and security at the Sacred House. The Banu Makhzoom, the tribe of Khalid Ibn Al-Waleed ؓ, was in charge of the armies.

When Abu Bakr ؓ reached the age of puberty, because of his total honesty, he was charged with collecting payments for blood money and debts.

[As-Siddeeq, Abu Bakr, Haikal, p: 48,49]

Only lawful sustenance

Relating an account of a story that illustrates the *Wara'* of Abu Bakr ﷺ, Qais Ibn Abu Hazim said, "Abu Bakr ﷺ had a servant, and whenever that servant brought any food, Abu Bakr ﷺ would not eat until he first asked him about it." In other words, Abu Bakr ﷺ asked whether or not the food had been lawfully derived.

Then, if he was satisfied with his servant's answer, he would eat. If he had any doubt, he would not eat. Qais continued: "One night, Abu Bakr ﷺ ate the food that his servant brought without asking him about it. Abu Bakr ﷺ only asked him about the food later. His servant informed him about it, telling him that which he disliked (Abu Bakr ﷺ had doubts about whether the food had been lawfully derived). Immediately

Abu Bakr ﷺ inserted his hand deep into his mouth and vomited. He continued to do so until he was certain that none of the food he had eaten was still inside

him." Abu Bakr ﷺ appreciated the strong link between lawfully derived sustenance and having one's supplications answered, a link that is clearly established in the following *Hadith*. The Prophet ﷺ said regarding a dishevelled and dust-covered man, "He raises his hands in the direction of the sky and says, 'O my Lord,' and yet his food is *Haram* (unlawful), his drink is *Haram*, and his clothing is *Haram*. He is nourished by that which is *Haram*, so how likely is it that his supplications will be answered!"

[Az-Zuhd by Imam Ahmad, p: 110]



The Prophet ﷺ defends Abu Bakr ﷺ

It is established through authentic *Ahadith* that the Messenger of Allah ﷺ would forbid his Companions from arguing with Abu Bakr ﷺ and from harming him in any way. According to one such *Hadith*, Abu Ad-Darda' ﷺ described how, one day, he was sitting with the Messenger of Allah ﷺ when he saw Abu Bakr ﷺ approaching in the distance. Clearly upset about some matter, Abu Bakr ﷺ was holding up the sides of his garment, so that he could walk faster as he approached the Prophet ﷺ. Knowing his close friend and Companion so well and for such a long time, the Prophet ﷺ was certain that something was wrong. As Abu Bakr ﷺ drew nearer, the Prophet ﷺ said to those with him,

(أَمَّا صَاحِبُكُمْ فَقَدْ غَامَرَ)

"As for your Companion (i.e., Abu Bakr ﷺ), he has just returned from a heated argument."

Abu Bakr ﷺ extended greetings of peace, after which he said,

يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَ بَيْنِي وَبَيْنَ ابْنِ الْخَطَّابِ شَيْءٌ فَأَسْرَعْتُ إِلَيْهِ
ثُمَّ نَدِمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ

"O Messenger of Allah, ('Umar) Ibn Al-Khattab and I disagreed about something, and I was quick to say something to him that I then immediately regretted. I asked him to forgive me, but he refused. And that is why I have come to you."

The Prophet ﷺ then said to him three times,

Plan to defend Al-Madinah

Various tribes that refused to pay *Zakah* sent delegations to Al-Madinah to meet Abu Bakr ؓ and negotiate terms of peace with him. However, once they witnessed firsthand Abu Bakr's uncompromising resolve, backed up by the Muslims of the city, they realized there was no point to more negotiations, so they packed up and left Al-Madinah. They then planned to attack the city to destroy the Caliphate and Islam.

Earlier during the talks, Abu Bakr ؓ had seen the treachery and wickedness on the faces of the apostates. Certain believers are blessed by Allah with the ability to read the faces of people. This talent is derived from a profound faith in Allah, wisdom, and other similar qualities. As soon as the delegates left, Abu Bakr ؓ said to his Companions, "Verily, the delegates perceive that you are few in number. Therefore, you cannot be certain about whether they will come during the day or during the night (rather what is certain is that they will surely make an attempt to attack and capture Al-Madinah) ... They hoped that we would agree to a truce with them, but we rejected their offer ... so be ready and get ready (for war)."

Abu Bakr ؓ took the following steps to protect Al-Madinah and to launch a campaign against all apostates in the region:

1. He ordered the males of Al-Madinah to spend their nights in the Masjid, so that they could constantly be vigilant and ready to defend the Prophet's city.

